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UNDER HEAVEN ONE FAMILY

A Review of the World's Student Christian Federation, 1921-22

PRICE SIXPENCE

World's Student Christian Federation

THE WORLD'S STUDENT CHRISTIAN FEDERATION

Officers of the Federation and Executive Committee

Chairman : Dr. John R. Rott, 347, Madison Avenue, New-York City. Cable Address : *Forsec-New-York.*

Vice-Chairman : Miss Mohini Maya Das, 5, Russel Street, Calcutta, India. Cable Address : *Emissarius, Calcutta.*

Vice-Chairman : The Rev. Tissington Tatlow, Annandale, North End Road, Golders Green, London, N.W.11. Cable Address : *Indefessus-Gold, London.*

Treasurer : Dr. H. C. Rutgers, Hardenbrœk, Driebergen, Holland. Cable Address : *Rutgers, Doorn, Holland.*

Members.

Miss Leslie Blanchard, 600, Lexington Avenue, New-York City.

Monsieur Pierre Maury, 94, Rue St-Lazare, Paris IX.

David R. Porter, Esq., 347, Madison Avenue, New-York.

Soichi Saito, Esq., 10, Omote Sarugaku Cho, Kanda, Tokyo, Japan.

Herr Pastor Hermann Weber, 17, Tieckstrasse, Berlin, N.4.

Secretaries.

Miss Ruth Rouse, *Secretary to the Executive Committee,* 28, Lancaster Road, Wimbledon, London, S.W.19. Cable Address : *Wadstena-London.*

Mademoiselle Suzanne Bidgrain, 16, Boulevard des Philosophes, Genève. Cable Address : *Fuace-Genève.*

Monsieur Henry Louis Henriod, 16, Boulevard des Philosophes, Genève. Cable Address : *Fuace-Genève.*

Charles D. Hurrey, Esq., 347, Madison Avenue, New-York. Cable Address : *Forsec-New-York.*

T. Z. Koo, Esq., 20, Museum Road, Shanghai, China. Cable Address : *Committee, Shanghai.*

Miss Margaret Wrong, 16, Boulevard des Philosophes, Genève. Cable Address : *Fuace-Genève.*

Official Periodical : The Student World. Cable Code : Missions Code.

Affiliated Movements

AUSTRALIA : Australian Student Christian Movement.

CANADA : The Student Christian Movement of Canada.

CHINA : Student Young Men's and Student Young Women's Christian Associations.

DENMARK : Danmarks Kristelige-Studenterforbund.

FINLAND : Suomen Kristillinen Ylioppilasliitto—Finlands Kristliga Studentförbund.

FRANCE : Fédération Française des Associations Chrétiennes d'Etudiants.

GERMANY : Deutsche Christliche Studentenvereinigung und Deutsche Christliche Vereinigung Studierender Frauen.

GREAT BRITAIN AND IRELAND : Student Christian Movement of Great Britain and Ireland.

INDIA, BURMA AND CEYLON : The Student Christian Association of India, Burma and Ceylon and the Student Department of the Young Women's Christian Association of India, Burma and Ceylon.

ITALY : Federazione Italiana degli Studenti per la Cultura Religiosa.

JAPAN : Student Young Men's Christian Association and Student Young Women's Christian Association.

THE NETHERLANDS : Nederlandsche Christen-Studenten Vereeniging.

NEW ZEALAND : New Zealand Student Christian Movement.

NORWAY : Norges Kristelige Studenterbevaegelse.

RUSSIA : Student Christian Union of Russia.

SOUTH AFRICA : Christen-Studenten Vereeniging van Suid Afrika —Student Christian Association of South Africa.

SWEDEN : Sveriges Kristliga Studentrœrelse.

SWITZERLAND : Association Chrétienne Suisse d'Etudiants—Christliche Studenten Vereinigung der Schweiz.

UNITED STATES OF AMERICA : Student Christian Movements in the United States of America ; including (1) The Student Department of the Young Men's Christian Association ;

(2) The Student Department of the Young Women's Christian Association ; (3) The Student Volunteer Movement for Foreign Missions.

LANDS WITHOUT NATIONAL ORGANISATION : Student Christian Movement in Lands without National Organisation.

Corresponding Movements

CZECHOSLOVAKIA : Czechoslovak Student Renaissance Movement—Obrodné Hnuti Ceskoslovenského Studentstva.

HUNGARY : Hungarian Student Evangelical Christian Union—Magyar Evangéliumi Keresztyén Diakszovetség.

PHILIPPINE ISLANDS : Student Christian Association Movement of the Philippines.

SOUTH AMERICA : Student Department of the South American Federation of Young Men's Christian Associations—Division Estudiantil de la Federacion Sud Americana de Associaciones Cristianas de Jovenes.

European Student Relief

Under the auspices of the World's Student Christian Federation.

COMMITTEE :

Dr. John R. Mott, *Chairman*, 347, Madison Avenue, New-York.
David R. Porter, Esq., 347, Madison Avenue, New-York.
Dr. Karl Fries, 3, Rue Général Dufour, Geneva, Switzerland.
Miss Katy Boyd George, 600, Lexington Avenue, New-York.
Dr. Inazo Nitobé, League of Nations, Geneva.
Dr. H. C. Rutgers, Hardenbrœk, Driebergen, Holland.
Miss Ruth Rouse, *Advisory Secretary*, 28, Lancaster Road, Wimbledon, London, S.W.19.
Dr. Reinhold Schairer, 15 Münchenerstrasse, Dresden, Germany.
Conrad Hoffman, Jr., Esq., *Executive Secretary*, 16, Boulevard des Philosophes, Geneva. Cable Address : *Fuace-Genève.*

Any further information and all publications (see p. 43) can be obtained through any of the above mentioned officers or secretaries.

Under Heaven One Family

INTRODUCTION

A SECOND time to the Secretary to the Executive Committee has fallen the delightful if arduous task of digging the heart of Federation life out of the Reports of the National Movements. It has been an easier task to review A.D. 1921 to 1922 than A.D. 1920 to 1921. More movements have replied to the Questionnaire and the level of the answers received has been far higher than last year. Reports show a sincere endeavour on the part of the Movements to make themselves known to each other, both in their strength and in their weakness, though there is still evidence that some answers are prepared hastily under the goad of the telegram.

We have attacked our task from a different angle than in 1920, and have prepared what is rather a Review of the Year in its main features and characteristics than a summary of the answers under every heading of the questionnaire. If seekers after knowledge fail to find a section headed Bible Study or Foreign Students we beg them not to conclude that the Federation no longer promotes the Study of the Scriptures or friendly relations with the stranger, but to search for comments on the relationship of Bible Study or Foreign Students to many sides of Student Christian Movement Life.

The sources from which we have gathered material for the Review have been first and foremost the Answers to the Annual Questionnaire, but we have also made much use of *The Student World, The Federation News Sheet, The Student Service Bulletin,* the periodical literature of the National Movements, and the Annual Reports of the Movements issued to their own constituencies. These last are of peculiar value.

To live through a whole year of Federation life in two or three short weeks is a mighty experience, and the keen joy of it does something to reconcile the Secretary to the Executive

to desks and documents instead of the trains, steamers, and college rooms of her former existence. But the pen is a poor instrument: we wish we could pass on the picture which thrills us, of ferment, growth, life struggling for expression, marvellous chances seized or lost, vital issues at stake, and above all and through all the sense of the Lord God pushing out into the turmoil of human life, guiding and controlling, saving and working miracles.

We group our impressions of the outstanding characteristics of the year's work under a few main headings.

I. A YEAR OF FINANCIAL STRESS

WITHOUT question, the most outstanding material feature in the Federation picture is the economic chaos of the post-war world. The year 1921-1922, the darkest yet, has seen the nations plunging helplessly deeper and deeper into financial confusion and economic despair. In conference after conference, statesmen, economists and financiers have utterly failed to show a way out.

Catastrophes in the world of nature have intensified the agony of the situation. Failure of crops in Russia, and resultant famine, threw the sufferings of Austria and Poland into the shade, and, like the famine and flood in China in 1920, accustomed our ears to the tale of millions whose death by starvation or disease was absolutely inevitable despite all efforts of Governments or relief agencies. Before our period closed, the Greek defeat in Asia Minor thrust us back to war conditions once more, and, as in 1914-1918, we see whole populations adrift, driven forth from their age long homes, starving, broken, dependent on charity and without a future.

Plague, pestilence and famine, battle, murder and sudden death, have had powerful economic and moral reactions in the student world. Stern and horrible suffering is the reality, nay the commonplace, of student life to-day.

Asia Minor. To-day every Christian student is either a prisoner of war in the interior or a refugee in Thrace, Greece or the islands of the Ægean. Hundreds of them, Russians and Armenians, have been flung forth on the world for the third or fourth time. Every one of the members of our Near East Student Christian Movement is in this desperate position and is dependent on relief for his very existence. Early this year these same men and women thrilled us with hope for the Near East as we met them at the Smyrna and Constantinople conferences. The end of the year sees the Movement itself simply wiped out.

Russia. In Russia some of our workers were almost literally starving till we contrived to get food parcels through to them. Their report states that between lack of food and overwork " In Moscow evidently a dejected heart and broken nerves are a necessary qualification of every worker," while " the Troitsa branch in the period of the most horrible hunger amongst themselves, organised a hostel for homeless people and supervised it until the last worker fell of typhus."

In Germany and Austria the suffering amongst our members and secretaries has been just as real; hunger and cold have been ever at the door, and too often across the threshold of our comrades.

What does all this mean to the work of the Federation ?

Stern Retrenchment

Germany, Austria and Hungary all frankly state that uncertainties of exchange make the drawing up of a budget utterly impossible. Practically without exception, every Movement reports immense difficulty in raising money. Country after country reports first class plans for advance along some special line, made after years of careful preparation and investigation, but the plans themselves now shelved for lack of funds. Several countries, reputed the wealthy members of the Federation, e.g., the United States and Britain, have made heavy cuts in their staff, and dispensed with secretaries whose work seemed essential. The number of employed secretaries in the Federation as a whole has fallen this year quite noticeably, and almost no country reports an increased staff. Several countries, America amongst them, report a falling off in the number of students attending conferences and assign as the reason, smaller student incomes, higher conference fees, or a reduced secretarial staff, making it difficult to work up delegations.

Reduced Efficiency

The amount of time which secretaries must give to raising the budget is assigned as a reason for a diminished output of work. Several magazines have been suppressed, and publishing and other enterprises, hitherto income producing, have become an expense. Advance meets a material check at every point.

Germany. " Consider how difficult it is to-day even to get a suitable hall for student meetings with heat and light—what sacrifice of time is demanded from students who take part in the work. To the student who is earning his living, time means money, money for the absolute necessities of life. Think again what leaflets, invitations and posters cost ! The expenditure of our circles for their local work cost 63,000 Marks last summer ; what it will cost next winter cannot be estimated."

The cramping of material conditions is reflected in the spiritual life, and secretaries write, with despairing sympathy, of the impossibility of striking a spiritual spark in a man whose every faculty is concentrated on how to give time enough to earn one meal a day, without ruining his chance of passing his examinations and securing his future food.

Limitation of Federation Extension

Federation finance itself suffers. The spirit of the Movements is splendid, but the state of the exchange makes the contributions of certain lands, though faithfully paid, of very small actual value. Certain Movements have been unable to contribute anything at all. Our estimated £10,000 Budget is utterly insufficient to seize the opportunities which lie before us to-day, and our actual income has been but £7,500. The pioneer work which is the very essence of Federation life has been cut down again and again to our shame and loss.

But there is quite another side to the picture. It can very well be maintained that our economic troubles have left us with a balance on the profit side.

Even materially, the mad state of the markets does not always spell loss for us. The Indian Rupee has fallen in value ; hence the Australian Movement can send Dr. Rutgers a far larger contribution than they had feared. Why ? Because the support of their representative in the Indian Student Christian Movement now costs them only about half what it did the year before, and they propose to send the balance to the Federation. Comparatively small sums given by the countries with high exchange to those with low exchange have at present an enormous purchasing power ; thus one poor movement can do for another yet poorer, what a rich man's generosity could scarcely have made possible in normal times.

International conferences are our prime method of bridging the gulf between nation and nation, and these can be arranged in certain countries just now for a tiny fraction of the cost of normal times. Hard after the international conference as a bridge builder comes **international visitation** ; many hundreds of really poor students in the high exchange countries have had the chance of making pilgrimages of friendship throughout Central Europe, a chance they could never have dreamed

of apart from the mad state of world finance. The moral would seem to be : The present opportunity is unique : it is incumbent on the Movements to seize it, and to help, to confer and to visit to the uttermost while the exchange permits.

There is spiritual gain also to the Federation from this same world madness. The balance sheets of the Federation itself would tell a wonderful tale of love and real sacrifice could Dr. Rutgers but say all he knows. This much stands clear : that almost without exception our Movements are in financial straits, and that the one thing they never propose to cut is their contribution to the Federation.

The Movements Bear Each Other's Burdens

Their financial needs have drawn our Movements together in a close give and take of sacrifice, which has meant a warm and better understanding than ever before. The Swiss Movement was almost down and out financially, ruined by their high exchange. Moscow sent news that they were praying about the Swiss crisis : the British General Secretary spent a week in financial conference with the Swiss Movement : Peking voted some help, and the crisis was met. In a hundred such ways the Movements have joyfully helped each other. The ready aid which the students of the United States extend through the Foreign Departments of their national Y.M.C.A. and Y.W.C.A. organisations to Movements in a pioneer stage is a glorious record in its generous and imaginative outreach : it was America, through Dr. Mott, that supplied almost all the special fund for the heavy travelling expenses of the Peking Conference, China dividing the glory with her by bearing all the local expense. But other countries have entered the game of burden bearing : Australia, Britain, Canada, China, France, Germany, Holland, New Zealand, have all, in different ways with men or money, lifted the load from other Movements, and have brought into their own treasury, knowledge of other nations and fellowship with them.

Finance of National Movements

Within the National Movements it is evident that much more thought is being given to the development of sound systems of finance. Unthinking dependence on the generosity of another nation, or on the hard work and ingenuity of some one individual

who raises all the national budget while others " do the spiritual work," these are disappearing. Finance commissions, Finance Secretaries, Finance Weeks, " thorough overhauling of our finances," are the order of the day.

By all odds, the most encouraging feature is the way in which the undergraduate members are taking up the burden of finance as their own responsibility.

Russia. In Russia the work is carried on by the so-called " fellow-workers," a body of about twenty members who give their entire time to the work, receiving only such expenses as the Union can give them. How the Russian Movement carries on, they describe themselves :—

" We are working at the repair of our Student House personally. We, the members, do ourselves the joiners' and bricklayers' work, etc. We buy the necessary materials when we have money ; when it is wanting, the work stops. Some of our workers have given their salary for the building ; they hunger, but not much more than before. The Moscow circle resolved to take from their members three per cent. of their monthly salary, and two pounds of flour monthly. Besides personal work, many give their needful things, watches, wedding rings, dresses ; with the money received by selling those we make repairs. Laughable, when intelligent ladies in bonnets, and lecturers, are washing floors and doing bricklayers' work. Laughable, but gay !

Holland. " The financial crisis was the most important thing in the year's history. Because of bad economic conditions it was no longer possible to secure large gifts. Result—a rapidly growing deficit, a menace for the existence of the Movement. In July, 1922, the Executive put before the delegates' meeting that unless the necessary funds were found speedily the movement would have to close Hardenbroek and to discharge several secretaries. After this a financial sub-committee started working. They first scratched all expenses not absolutely necessary, and increased the subscription per member ; but the budget 1922-23 was still twelve thousand guilders in excess of income, and the sub-committee proposed that the students themselves should raise this. They worked out a definite programme giving every co-operating student the amount of about forty guilders to raise in his neighbourhood. Over three hundred students volunteered for this and soon raised the whole amount. The financial outlook is now much better than last year ; also, the students have an increased interest in the work, now they themselves have raised thousands of small gifts."

The United States. In both the men's and women's movements the financial sessions of the National Student Assembly are entirely in student hands ; they determine what proportion of the budget of the national work they will endeavour to raise, and how.

The Women's National Student Assembly in April, 1922, voted to raise $100,000—a remarkable goal, considering that many Associations contribute in addition very generously to the Overseas Work of the Y.W.C.A., and also to a scheme for financing Women's Union Christian Colleges in the Orient, and to other missionary work, not to speak of European Student Relief. The men's colleges show a similar record, while in the Student Volunteer Movement men and women Volunteers between them contribute a third of the $86,000 budget.

Selection is hard, so rich are the reports in proofs that the Movements and their members "abound in this grace also," whether the abounding means the sacrifice of tennis rackets, or whole salaries, or abandoning the idea that raising money is not your job, or taking time to mastering the technique of financial organisation, or giving time and strength to intercession.

European Student Relief

What their financial stress has done to bring together the Movements within the Federation, has been accomplished for great masses of students throughout the world, by those famine conditions in the universities of many lands, which have brought into existence European Student Relief.

The E.S.R. Department of the Federation during 1921-1922 continued the work begun in 1920, and student friendship gave a helping hand to 100,000 students in 135 universities, in thirteen countries, Russia and Lithuania being added to the list of those helped the previous year. Its record in dollars and cents, tons and tins, is written elsewhere. Here, we would only point out that the 2,800,000 Swiss Francs (= £127,000 or $509,000) raised by the students of forty-two countries during last year has provided an *international and spiritual education* of the most powerful and far-reaching kind. Hundreds of thousands of students have had their minds informed and their hearts as well as their pockets searched to see what can be done to change the economic, moral and spiritual conditions, which are bringing such misery to those fellow students of theirs, whom knowledge and contact have brought them to call friends. If the E.S.R. has saved 100,000 students from hunger, it has saved 100,000 more from national selfishness and international ignorance and prejudice. One of the biggest spiritual forces this last year for transmuting hate into love, suspicion into trust, and bringing about real fellowship and co-operation between the student leaders of warring nations, was the E.S.R. Conference at Turnov. Thousands of students, Christian and non-Christian, unite in demanding that in some shape or form, possibly a World Student Friendship Week, this fellowship be continued and developed. Famine conditions resulting in relief effort and international friendship have wrought a veritable spiritual revolution in the student world.

II. AN INTENSE NATIONAL SPIRIT

SPIRITUAL confusion is no less the environment of this year's work, than the material confusion, with which we have been dealing. A prime factor in producing spiritual chaos is the intensified nationalist feeling, which prevails in every quarter, and nowhere more than amongst students. Students are the backbone of every nationalist movement, the prime movers in race strife. Intellectual training does not damp the fires lit by race prejudice or national suspicions and hatreds in the hearts of young and old. This year has seen student riots or strikes in the university cities of Austria, Bavaria, Belgium, Bulgaria, Burmah, China, Czechoslovakia, India, Italy, Roumania, various parts of Latin America and Spain. In almost every case the demonstrations have expressed national or race antagonism. They have been anti-foreign, anti-Semitic, anti-white, anti-black, and so on throughout the gamut of international discords.

The Federation cannot blink the fact that even amongst our own members such antagonisms exist and are keenly operative. They give rise to some of the most delicate questions with which our secretaries have had to deal. What ought to be the relation of our members in territories transferred from one state to another under the Peace Treaties, to the Student Movements in both countries concerned ? How find sites and leaders for international conferences which will not stumble some of the delegates ? How preach the brotherhood of man in Christ to the student who has seen his father murdered and his sisters outraged ?

But in spite of all difficulties, the Federation continues to lay stress on the autonomy of national movements, and on the necessity for their developing along thoroughly national lines. Some of the most vital things in this year's work are the result of national spirit swayed by the Spirit of God.

Two new Movements have been added to the Federation this year, though we have entered no new territory. The **Canadian Student Christian Movement** and the **New Zealand Student Christian Movement** by a process of natural growth have detached themselves from their former group connection with the United States and Australia respectively, and their vigorous new life and spiritual enthusiasm is in no small measure due to a desire for national expression of their students' religious life.

Within the bounds of National Associations far-seeing leaders

are using the stimulus of national or race spirit to hasten the Kingdom. Both in the British Student Christian Movement and in its Auxiliary, it is found that almost autonomous Scottish, Welsh and Irish Councils accomplish far more than centralisation in London. South Africa is working more and more through Provincial Councils, and Australia through State Councils. The U.S.A. is encouraging and helping a strong Negro Student Christian Movement, Holland an Indonesian and France an Algerian. Our new Corresponding Movement in Czechoslovakia has formed a confederation of the four racial student Movements, which have come into existence there, and have their headquarters in the Studentsky Domov, that laboratory of international experiments. Within this confederation the Czech Renaissance Movement, the German Student Christian Association, the Russian Student Christian Groups, and the Ukrainian Renaissance Movement, all tingling with national spirit, are yet co-operating in all manner of ways, and publish a common Newsheet.

Spiritual work is powerfully aided by the right kind of appeal to national spirit and patriotism.

> **India.** The Student Y.W.C.A. states "The sufficiency of Jesus Christ to meet the needs and aspirations of the country at this critical stage of its development is what we feel we want to present most. One reason why students do not definitely become disciples of Jesus Christ is that they think they are not finding a completely satisfying reconciliation between the forces of the strong Indian nationalism of to-day and the principles of Jesus Christ with its appeal of universal brotherhood and love."

> **China.** "In the presentation of Christianity the social appeal is a very strong one. The whole of Chinese society is a fabric of relations, and the idea of Christianity as a question of relationships appeals. Very often the question of personal need follows close on a conviction of social need."

Another significant development is the tendency to introduce into the basis of certain movements the expressed aim of developing the national gifts and taking advantage of the national heritage. The Indian Movement, both men's and women's take it to be one of their aims "*to find in Christ the fulfilment of all that is good in the ancient religions of their land.*"

The Roumanian Basis adopted this year begins thus:

> "Wishing to enter the Association of Christian Students of the world whose ideal is to know and to follow the life and teachings of our Lord Jesus Christ, we unite in all fidelity in an organisation *expressing the Roumanian character.*"

The City of God has many coloured precious stones in its national foundations. The Federation is taking no share in dimming their brightness but will rather seek to see the national jewels so polished that the glory of God may shine the more brightly through them.

Movements towards Democracy

Closely akin to the desire for expressing the national heritage through the National Student Movement, is the very marked tendency towards direct guidance and control of the Student Movement by the undergraduate members. Many Movements are overhauling their organisations and their new moves are always in the direction of obtaining the expression of the undergraduate thought, and if possible securing that the Movement shall express the whole body of Student Christian thought and life in the country concerned. The most marked progress in this direction has taken place in the United States. The women's National Student Assembly met this year for the first time: its meetings took place during the Biennial National Convention of the National Board of the Y.W.C.A., April, 1922.

> "Its able undergraduate president guided its discussions towards the crowning moment on the last day, when a new plan of organisation was adopted which gives the Student Department its own corporate life in a fuller sense than ever before. Student representatives from every local student Association will hereafter meet in assemblies in various regions of the country and will there elect representatives to the national student body, which is thus to be a true expression of the students themselves and at the same time an integral part of the National Y.W.C.A."
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> "Representatives of eight Men's Regional Student Councils (including the Coloured Colleges Council), met at Yonkers, New York, in February, to discuss national and international problems. One of the chief points brought forward was that *the time had come for a restatement of the principles of democracy in the Student Movement and the ultimate control should be in the hands of the students themselves.*" (The actual meeting of the Men's Assembly lies outside our period.)

All this might sound alarmingly mechanical were it not for a subtle change which is taking place in the use of the word *democracy* by a number of our Movements East and West. In a marked degree it is becoming charged with a moral and spiritual significance and is moving away from its root notion of a particular system of government towards the Christian ideal of each for all and all for each.

The same movement towards undergraduate control is clearly manifest in the Federation itself, where the desire is constantly

expressed that the National Movements should much more frequently appoint undergraduates as their representatives on the General Committee. At the Peking Conference arrangements were made for the appointment of a Commission to study the question of how the undergraduate voice may be further expressed on the Federation Executive Committee.

III. A STILL STRONGER INTERNATIONAL SPIRIT

INTENSE national spirit determines many manifestations of student Christian life and thought: but the dominant note in the year's work is International, not National. Man's character is fixed by his dominant desire: the Federation's dominant desire is *to apply the principles of her Lord and Master in relationships between races and nations.* This character-determining aim is the key-note of the year's work. *The* event of the year was

The Peking Conference

The actual facts of the Conference can be given in brief. It was the eleventh in the series of conferences which have been rungs in the ladder of W.S.C.F. progress. It was the first Federation Conference held since the war, the first since the Lake Mohonk Conference, held 1913 in America. It brought together about 800 student Christian leaders from thirty-nine lands. Of these 600 were carefully selected Chinese delegates. It was held in the Tsinghua College buildings outside Peking, and was preceded and followed by meetings of the General Committee of the Federation held in Peking. The subject of the conference was *Jesus Christ and World Reconstruction*, its watchword, printed on its delegates' badges was *Under Heaven, One Family.* It was prepared for in China with the greatest care and most wonderful hospitality by the Chinese Student Christian Movement. Questionnaires on International Reconstruction, Social Reconstruction, etc., were used as the basis for discussions in the Daily Open Forums, which proved the most significant part of the whole programme. The conference was followed up by the visitation of the principal student centres of China by parties of delegates of varied nationality, all aiming to bring the message of the conference to the student body.

The story, in all its glorious picturesqueness and significance, is written elsewhere. Here we must confine ourselves with the

significance of the Conference in the whole year's work of the Federation.

A large part of Federation thinking and living had been ever since the war converging on just such an event as Peking. The tragic events of the war and post-war period, the pages of every newspaper, new wars and rumours of war, reports of plague and famine, the failure of conference after conference of statesmen or economists to touch the roots of the evil, all these fostered the growing conviction of the Christian student world that humanity was doomed unless the power of the Lord could be revealed to save.

Already at the Beatenberg Meeting of the General Committee, August, 1920, the Federation had grappled with its international responsibilities and added to its statement of purpose, what is now known as its *international object.*

"To bring the students of different nations into sympathy and understanding with each other, to get them to see that the principles of Jesus Christ must rule in international relationships, and by so doing to draw the nations together."

Endeavour on the part of the Movements to carry out the implication of this international aim focussed student attention on the plague spot of war. Amplification and explanation of the Beatenberg resolution was pressed for on every side. At the first post-war Conference of the Federation, Christian students of thirty-nine nations sought a common mind on the question which tortured them.

Much else of fundamental and outstanding importance was done by the General Committee at Peking, but the main work for which it will be remembered in the history of the Federation and we venture to think in the history of the world, was its Resolution on the attitude of the Federation towards War, Interracial and International.

After discussions in both Committee and Conference which searched the very hearts of men and brought many through fires of agony, the General Committee with one voice declared :

"We, representing Christian students from all parts of the world, believe in the fundamental equality of all the races and nations of mankind and consider it as part of our Christian vocation to express this reality in all our relationships.

We consider it our absolute duty to do all in our power to fight the causes leading to war, and war itself as a means of settling international disputes.

As a result of our discussion at the Peking Conference we declare frankly that we have not succeeded in reaching an agreement as to what our individual attitude ought to be in the event of war. Some are convinced that under no circumstances can they as Christians engage in war; others, that under certain circumstances they ought to take their share in the struggle. We leave, however, with a deep sense of our common determination to follow Jesus Christ, and with fresh confidence in the unity of our purpose and in the power of Christ to show us the way, as we earnestly and penitently seek it in the fellowship of our Federation.

We desire that the different National Movements of the Federation should face, fearlessly and frankly, in the light of Jesus' teachings, the whole question of war and of those social and economic forces which tend to issue in war."

A challenge was thus thrown down to the Christian student world. How tremendous this challenge is, and how it tests the sincerity of the foundations of the Federation, is perhaps obscured by the fact that the demands of this very sincerity have compelled the statement of divided opinion on one point. But though, as individuals, members of the Federation, are not committed to any one particular attitude, when war occurs, they *do* stand committed to the far more fundamental and searching duty of seeing that, as far as in them lies, war shall *not* occur; they are solemnly pledged to fight its causes deep in the sinful heart of nations, and of themselves as individuals.

The challenge thus thrown down was speedily taken up, and the Federation world begins to ring with the sound of it and of the combats with the world, the flesh and the devil which necessarily ensue. Response comes from every quarter; we will record just a few of its manifestations.

A. International Conferences have multiplied, and take an ever more decided line on international and interracial responsibility

The European Student Relief Conference at Turnov, Czechoslovakia was in session even as Peking met. A conference summoned by the Federation on practical social grounds, not on religious, and bringing together the chief leaders of the national student bodies of most of the Central European States, it was permeated by the same spirit as Peking. It issued in a demand for the continuance of the fellowship of students all over the world in meeting the needs of their suffering comrades, proposed

a regular Student Friendship Week yearly, and went on record as realising "the contribution the E.S.R. has made towards the ideal of international understanding" and demanding that "the E.S.R. should submit to the entire student world the challenge and claim of international responsibility."

At the last meeting came the news that half across the world at Peking, the W.S.C.F. Committee had determined to continue the European Student Relief, and was one with Turnov in deciding to concentrate on Russia.

Close after Turnov came **the Conference of South-eastern Europe S.C.M. leaders** at Ceske Kubice; this was a distinctly Christian conference, held in the very storm centre of nations and races. Poles, Ukrainians, Czechs, Germans, Austrians, Hungarians, Roumanians, went away with "the great experience of being able to be brothers in Christ."

The International Student Discussion Conference at **Liselund** in September, which succeeded the Hardenbroek Conference of the previous year, discussed the implication of the Peking Resolutions in detail. *What do we mean by the Kingdom of God? Is the Preservation of Distinct National Types compatible with a Christian International? How does the Christian mind affect Racial Differences, e.g., the Prejudice against the Jews?* In the light of the Peking declaration on the fundamental equality of all the races of mankind, the Conference, knowing full well that anti-Semitism is the most burning and immediate of all race questions in Europe, declared we "must root out all anti-Semitism the more because we see that Christianity itself is to blame in its past attitude towards the Jews."

A whole series of what we may call Crisis-group Conferences, are a further sign of the Federation's belief that Christian men and women can be brought face to face to talk over even the most agonising questions that lie between their nations: and that, if they meet in the spirit of Christ, both sides desirous that His Will may be done on earth, great things will result from their prayer and work together. January at Basel saw the chief leaders of the German and French Movements meeting together for several days: at Peking, Chinese and Japanese student leaders, Japanese and Koreans, British and Indian, Filipino and Americans met in their respective groups to pray together and to discuss the difficulties between their nations.

With these crisis-group conferences may be classed the

ssion of the meeting of the General Committee at Peking, when the German delegates took the opportunities to put before the other members of the Committee their point of view on the sufferings of Germany under the Versailles Treaty as being an obstacle to international understanding. The readiness to hear, and to seek truth together, which was manifested then in the clearest manner by delegates from all parts of the world, is a measure of the fearless way in which difficult subjects can be discussed in the atmosphere of a Federation conference. The French and German delegates went on tour together in the same party after the conference, and gave their witness side by side on the same platform to the power of the same Master.

B. The conferences have sounded on the Peking Challenge to vast bodies of students

Over 25,000 students attended the conferences and camps of the different Movements this year, and at every one of them, one of the main topics if not the theme of the whole was the content of the Peking resolution. There was a greater effort than ever before to secure representative delegates from other nations at all the summer conferences, and a far more deliberate and thoughtful effort to make full use of the presence of these delegates specially those on their homeward way from Peking.

Practical and startlingly prophetic were the discussions at the **Constantinople** Conference in April, 1922, just after Peking.

> "This conference was composed of about one hundred delegates, largely from Robert College and the Women's College, Constantinople, though delegates were present also from Smyrna, Bulgaria and Roumania. The opportunities of meeting with students, Greek, Armenian, Turkish, Bulgarian, Roumanian, Russian, gave one an insight into some of the tragedies and the hopes of the Near East.
>
> "In the discussion groups and in personal talks with individuals the facts of the situation were frankly faced. The men and women who were discussing them knew that they were going out to meet them in all their ugly reality in a year or two's time; and the Christianising of social and national relationships in the Near East and the Balkans is not a task that any thoughtful person faces light-heartedly. The whole conference was permeated with a spirit of sincerity and determination that was unmistakable."

The United States. At practically all the ten men's Summer Conferences there were held Forums discussing the whole international question from the Christian point of view. In several the Peking Resolution was the starting point of the discussion. At three conferences the Forums adopted the resolutions of the Federal Council of the Churches on The Making of a Warless World. At Blue Ridge and

Hollister in the Southern States, the whole interracial question occupied much serious attention. This same question bulked largely in the two conferences coloured students held at Kings Mountain, N.C., and Gibsland, La.

C. International Visitation plays a big rôle in international education

Pilgrimages of friendship like that of forty American students to Europe last summer and of twenty Oxford students to Central Europe have been deliberately arranged in order to learn the real circumstances of students in other lands. How far-reaching the influence of such tours can be is shown by the fact that a pamphlet giving an account of his impressions written by the leader of the Oxford group, was presented by a well-known London banker to every member of the House of Lords and the House of Commons.

The entertainment of students from Low Exchange countries by students in more fortunate lands during the summer vacation was another powerful means of promoting Christian international understanding. Denmark entertained 160 students last summer from Austria, Hungary and Germany.

Many hundreds of students, Christian Union members and otherwise are taking advantage of present cheap rates and are attending summer schools, camps and conferences of all sorts outside their own countries, or joining in walking tours with groups of students in the land they are visiting. That the Federation has been a prime agent in bringing about all this informal friendly intercourse cannot be disputed. The W.S.C.F. is a good mixer. But other international organisations and movements are energetically promoting a similar policy—the Confederation Internationale des Etudiants, the Pax Romana, La Jeune République, the League of Nations Unions, the Wandervögel, the National Student Forum, and Youth Movements of all kinds. The intermingling of the younger intelligentsia goes on apace.

Study of International Questions is rapidly increasing

This is made clear by a study of Federation publications. We are struck by the enormous amount of space devoted by the periodicals of the different movements to international topics of one kind or another. In certain countries *half the magazine*

on an average deals with such subjects, a valuable index as to what students are anxious to hear.

So far few books dealing directly with international questions from the Christian point of view have been published by our movements. But much of the modern missionary literature of the movements, e.g., *The Highway of God,* by William Paton and Kathleen Harnett, makes a powerful contribution to Christian interest in international problems.

Outlines for international study are much more frequent, and with these most interesting experiments are being made. The Chinese Movement prepared the questionnaires on International Relationships and on the Federation, which were used not only at Peking but at all their summer conferences. America publishes outlines on its peculiar interracial problems, e.g., The Negro, The Mexican, and the Japanese in the U.S.A. The British Student Christian Movement has published *The Challenge of the World's Student Christian Federation on International Questions, Peking,* 1922, an analysis of the Peking Resolution and Recommendations, followed by a *Series of Questions for the Use of Study Groups on the Federation Resolutions.*

France. France is tackling the problem of international studies in an original fashion. "We decided to study *The Problem of Reparations,* which at this moment dominates the entire foreign policy of our country.

Each meeting is to be opened by a student. We invite specialists to introduce the particularly complex questions which demand expert treatment. Thus M. Truchy, Professor of Political Economy in the Faculty of Law, is to speak on *The Problem of Reparations under the Peace Treaty at the Spa Conference,* and M. Charles Gide, Professor at the College de France, on *The Fixing of the Reparations Indemnity.* Otherwise it will be English, Dutch, and perhaps German students who will expound to us the English, Neutral and German point of view respectively in this all-important question of reparations."

Movements are grappling with the special responsibilities of their own lands

Students are impatient with mere theory about international principles: they want light on how they are to be applied in practical questions. "Yes, but what about my duty in the matter of coal, oil, negroes, Jews, ruling races, frontiers, reparations, navies, transferred territory and so forth?" The subjects we have indicated above as chosen for study, show a healthy tendency to face and shoulder national responsibilities.

Not content with study, students, where they have convictions, are bringing such weight as they can to bear on Governments or communities to get their convictions carried out. This they do in many varied ways.

Australia. Australia is tackling in very practical wise the question of Australian Mandates, e.g., The Victorian Auxiliary of the Australian Student Christian Movement, after a Conference with the Victorian Branch of the League of Nations Union, drew up the following resolutions :—

1. That the Australian Government be urged to publish the report on the administration of the Mandated Territories simultaneously with the presentation of the report of the League of Nations.
2. That the attention of the Government be drawn to the necessity for providing facilities for study and training in relation to scientific and administrative questions with a view to the establishment of a skilled Civil Service for the mandated and other territories : and that the Government be urged to consult the University authorities on this matter.
3. A delegate be appointed to a standing Committee to discuss the welfare of native races in the Commonwealth and Mandated Territories."

The United States. The representatives of forty American Colleges, assembled in conference at Princetown University, adopted resolutions urging upon the American Delegation to the Washington Conference the importance of the reduction of the present Naval Armaments. They cabled to leading groups of European students urging them to organise student sentiment in their countries and to send a similar plea to their representatives at Washington.

The challenge was taken up by the *British Universities* Section of the League of Nations Union. The Union summoned meetings in every British University, at which resolutions were passed urging thoroughgoing action on the British Government. The *Italian Student Christian Movement* took similar action.

Japan. " We have seen the great audiences of students and young men in Tokyo, Osaka, Kobe, and Moji listening, no longer with blind, exclusive patriotism, but with new interest in international, racial, and industrial problems, with a new heart hunger for vital religion. *Many of them are more eager for Japan to give justice in Korea, in China and in Siberia, than to demand it for their own people now living in California.*"

India. The Indian delegates to Peking report : " There is a growing tide of colour against white. China gave us really a start to realise this fact and to go back to our countries and do something to improve the situation. Recently we had started in Madras what we call an International or Federation Fellowship. The idea is to get together all people who are in Madras City, whether in business or in Government service or in missionary service, who in their college days were members of their respective Student Movements, and for us together to do something positive for the betterment of relationship between the races in our own city. At the next meeting we are expecting about sixty people, which will be the nucleus of this group. At the first meeting the spirit of all that were present was excellent. Everybody recognised the seriousness of the situation.

The antimony between the two outstanding factors in the year's work, *an intense national spirit* and *a still more intense international spirit,* can only be resolved through just such determined facing by each nation of its own special weaknesses and responsibilities coupled with a strong desire for fellowship in Christ with the Christians of other nations. The Dutch Annual Report devotes much space to defining the attitude of the movement to internationalism, and crystallises in its summing up what most movements are feeling :

> " Provincialism has never made a people great, or done much for the progress of the world. If there is to be any hope, the citizens of the future must learn not only to see the trees but the forest. Nothing can be good for a single nation if it is not good for the whole world. We must learn to develop as good citizens of our own country and at the same time as world citizens, who want to see right and justice reigning, and who keep their eyes no less on international questions than on national. There is hope for the future only when narrow nationalism is overcome and when instead of envy amongst the nations there is co-operation and the resolve to put away all that prevents this. Our associations ought to stand in the first rank of this work for a better future, because we are young and because we want to be Christians and are all children of one Father, and because we are all, of whatever race or people we are, called to work together as brothers."

The whole attitude towards the world redeemed by Christ implied in the Peking Resolution is influencing powerfully many different sides of Federation work. This is specially the case with the missionary aspects of our work.

A. The Missionary Policy of the Federation is determined by East and West together

The deciding factor in the re-orientation of our missionary policy is a disappearance of the distinction in thought between mission lands and non-mission lands. Student Christian leaders from the lands of the foreign missionary societies, at Federation conferences find themselves side by side with men and women who are the flower of the young Christian leaders of the Church in mission lands. In the most intimate prayer and fellowship they thrash out together what they think should be the policy of the whole Church in making known the Gospel. From East and West, they feel themselves called to be sharers in a common task, the bearers of each other's burdens.

The resolutions passed on missionary questions at Peking illustrate clearly the trend of thought. They call the attention of the International Missionary Council to two special questions

and ask for their attention and action, (1) the exclusion of American Negro Student Volunteers from many parts of Africa, their fatherland, (2) the reasons why Christian students in mission lands are not offering in sufficient numbers for the work of the Church.

Most revealing of all, perhaps, are the resolutions on the qualifications necessary in candidates for missionary service. These resolutions gain in meaning when it is realised that they were drawn up by a sub-committee consisting of eight men and women, an American Negro Professor, a Red Indian woman student, a Syrian Christian from South India, national student leaders from Japan and China, an American, a South African and an Englishman.

"1. The need of mission lands to-day is primarily for quality. Missionary appeals should be made so as to secure not the greatest number, but the right type of men and women. There is no place to-day for the man or woman who has not a growing mind.

2. On the other hand, the establishment and development of the younger churches of mission lands and the needs of fields as yet unentered, still call for an offering of their best by the older churches, numerically greater and not smaller than in the past.

3. Missionary candidates to-day must go not as leaders of, but as fellow workers with the Christian community of the country to which they go. Their standards of efficiency and methods of work must be from the beginning in accordance with the genius of that country.

4. The great need to-day is that the gospel of Jesus Christ should find expression in every department of life. Educationalists, social workers, civil servants, etc., can express through lives of service devoted to their own calling, the message of the sacrificial love of God revealed in Jesus Christ.

5. We would, however, emphasise that the primary need of all people throughout the world is, as it has always been, communion with God through Jesus Christ. Let us therefore see to it that the full expression of the Christian gospel in all departments of life does not obscure its main content."

Missionary interest seems as keen as ever; the reports of the Movements devote more space than before to their missionary policy; there is no slacking off in most countries

of the offer of life for service abroad: but missionary study is being broadened out into the study of international questions; and the missionary policy of the Movements is less and less kept in a separate department from the social, international, or foreign student work.

B. The attitude of Movements towards Student Migrations is the acid test of their international Christian spirit

For many years the Federation has emphasised the importance of work amongst foreign students, and has taken definite steps to promote it. To-day, the U.S.A., France, Germany, Czechoslovakia, Switzerland and Britain, have special departments dealing with this phase of their responsibilities, and Holland, Italy and Japan all give it special attention.

For a long time the main motive for such work was the need of the foreign student for friendship and help. The field for activity in this direction is still unlimited. Financial causes have shifted the centre of gravity for foreign students from West to East in Europe; Switzerland is almost emptied of foreign students, but ten per cent. of the students in Germany are foreigners, twenty per cent. in Prague and forty per cent. in Vienna. There are vast agglomerations of foreign students in Austria and Jugoslavia and Bulgaria, as yet untouched by the Federation.

The Peking attitude is giving a re-orientation to work for foreign students. Contact with them is coveted for the sake of the students in the country receiving them as well as for their own sake. We hear no longer of **Foreign Student Departments** but of **Committees on Friendly Relations** or **International Relationships.** The aid of the foreign students is eagerly sought for International Forums or Parliaments; they are looked on as givers rather than recipients.

The rôle they play in our Movements to-day is summed up by the American Committee on Friendly Relations in words which are echoed by all the other countries which have similar committees.

> "Foreign students have aroused great interest amongst American students: their frankness in calling attention to the inconsistency and un-Christian practices and attitudes on the part of Christians in America, has arrested the attention of American students and is influencing them to do all in their power to make real our Christian profession.

"The frequent criticisms of missionaries and their work which are brought forward by certain foreign students have the effect in some cases of discouraging students in their plans for missionary service but in the main those criticisms are deepening the desire of American students to give their lives for co-operative effort abroad.

"Foreign students are the most helpful means of spreading accurate information about their lands and of stimulating a reformation of methods on the part of American Christian workers both at home and abroad. American students through their contact with ten thousand future leaders from eighty nations are gaining a world vision and constantly becoming more sympathetic and tolerant in their outlook upon the world.

"A most effective means of interracial and international education was the attendance this year at the various summer conferences of more than three hundred foreign students."

C. The events of the Peking year have greatly strengthened the Federation itself

Vigorous national movements, conscious of their own characteristic life and activity tend sometimes to look upon the Federation as a mere extra presented to their attention. But Peking and all it means has shot them through with a new life, and made them vividly conscious that apart from the existence and work of the Federation, this new life would not be theirs. The Dutch Student Movement Annual Report in a vigorous statement of its members' responsibility, declares: "We have need not only of our own particular Movement, but of our Federation that through international intercourse and exchange of thought, we may be ready for the part we have to play. Recent international conferences of the Federation have distinctly shown how much a sense of international responsibility is being developed, and how the Federation is seeking to respond to it, and keeps no place open for one nation being played off against another."

India remarks that the Federation is apt to be regarded as an organisation of the West, with the East only nominally attached to it. But since Peking, the fellowship of East and West in the Federation surely is clear to see. Peking was an Eastern Conference, though the Western nations were almost all represented; the large mass of the delegates were from the nations bordering on the Pacific, who at Western Conferences have been unrepresented or present only by ones and twos—China, Japan, Korea, Siam, Cochin China, The Philippines, the Dutch Indies, India, Burmah and Ceylon, and Russians from Siberia. Many Western delegates declared that the spiritual message of the conference came from the East, especially from India. India,

Japan and China, three out of twenty Movements, provide one quarter of the members of the Executive Committee, and carry a weight on it that is not to be reckoned in numbers. At the close of the conference China made her great sacrifice for the Federation, in giving up her leader, T. Z. Koo, to become the first Oriental Secretary of the Federation. He comes to the West to unveil that share of the riches of God in Christ Jesus which has been revealed to the men and women of the East.

China gave more than she received, but she did gain greatly from Peking. T. Z. Koo himself sums up her gains from the Federation through its conference : " (1) For the first time in the history of the Chinese Movement the students came into conscious realisation of their unity as a national movement : through their joint work of preparation, through serving on the Conference Committee, electing their own delegates, financing their own way to Peking, and participation in the follow-up of the Conference ; (2) At last the Federation, which before was a vague thing to them, has, through contacts made with delegates of other movements and through interchange of ideas, become a living reality ; (3) A deepening desire has been evinced to study the fundamental truths of the Christian religion."

Nothing rejoices Federation leaders so much as to hear such testimony as this from China. Our first aim is to win students to become followers of Jesus Christ and the conference in Peking has won students to study the fundamental truths of Christianity. The starting of a World Student Anti-Christian Federation, as a defence against Peking, is but another sign that the Federation is actually gaining ground.

The reports this year contain many other proofs of the powerful apologetic force of Federation facts. **Italy** emphasises the actual fact of the Federation as very centre of their apologetic work for their Movement and for their Christian faith :

> " We must continue to present our movement in its real greatness as a part of the W.S.C.F. and of the complex movement of Christian service throughout the world. We must show apart from its great mother, our Italian Movement has no reason or right to exist."

Roumania a movement just struggling into existence, says :

> " The attitude of students is most appreciative of the Federation ; indeed, the Union of Christian students the world over, as we present that union, is the strongest influence working to arouse a religious consciousness and develop a Christian work.

All this applies to a peculiar degree to the European Student Relief Department of our work. It came into existence for no other reason than to fulfil the primary duty of feeding the hungry, and clothing the naked : but one Movement after another reports that it has been to them a means of intellectual and spiritual quickening. It is in answer to the question on evangelism that **New Zealand** declares :

> " Christianity is a way of life demanding experiments in loving, *i.e.*, 'Love your enemies,' etc. This year this aspect has been given practical application by the Student Relief Campaign. The Campaign and the greater international consciousness it aroused are most encouraging. Whether they can be classed under the heading of evangelism or not, they have given the Movement a challenge to present to students."

The Peking Conference in itself, however, could scarcely have produced the strong sense of Federation solidarity manifested in this year's reports, had it not been for the magnificent work and widely extended visitation of our travelling secretaries. Prior to Beatenberg, 1920, the Federation had the full time service of one secretary, and the part time of another ; now we have six secretaries, five of whom travel for the greater part of each year. Our force is finely international,—American, Canadian, Chinese, English, French and Swiss. During the academic year 1921-1922 they visited between them Esthonia, Latvia, Lithuania, Poland, Austria, Czechoslovakia, Hungary, Germany, Italy, England, Scotland, Greece, Egypt, and Palestine, the United States, Canada, India, Ceylon, The Philippines, China, Japan, and Korea, and attended conferences besides in France, Switzerland, Denmark and Holland. Mademoiselle Bidgrain and Mr. Hurrey were the fortunate two on whom fell the choice for visiting the Far East and the Peking Conference ; Monsieur Henriod visited the Near East, and Miss Wrong the Baltic States and Central Europe.

Dr. Mott, as President, besides much work in the New York Office, and the editing of the *Student World*, spent March and April in China, presided at the meetings of the General and Executive Committee and at the Peking Conference, and spent three weeks during July and August in Europe. Miss Rouse paid brief visits to Berlin, Prague, Warsaw, Geneva and Paris, and was at Turnov and Ceske Kubice. No such widespread visitation has ever been done in any previous year of our history and never has the Federation been so much of a reality in the consciousness of the Movements.

PEKING pledged the members of the Federation to "fight the causes of war and war itself as a means of settling international disputes." Just as surely do we stand pledged by our belief in Jesus Christ to fight war as a means of settling disputes between class and class between employer and employed. The findings of the Open Forum on *Christianity and Social and Industrial Reconstruction* at Peking were as searching as those on *Christianity and International and Interracial Problems.*

Two things stand out in the reports on the attitude of the Movement towards social questions, both paralleled by similar action on international questions.

A. The finding of a Christian solution for such questions is taken to be an emphatic duty of the disciple of Jesus Christ

Light on social questions is sought in the earnest study of the Scriptures. There is no hard line drawn between Bible Study and Social Study: indeed more than one Movement states that large numbers of circles are studying Rauschenbusch's *Social Principles of Jesus,* and demands, *Is this Bible-study or Social Study?* An interesting light is thrown on the Eastern Student Christian outlook, by the fact that India and China class Daily Vacation Bible Schools and Sunday Schools as social work.

B. Men and women of different classes are coming face to face that they may learn fellowship

Efforts to this end are held more important than any other form of social work or study of social questions. Swedish and Norweigian women students long led the van, with their joint Holiday Homes and Conferences of Students and Factory Girls. Swedish men have followed.

> "The social question that commands the greatest interest of our movements is this—How draw the working man and the Labour Movement closer to Christianity. To the settlement of this problem our social study is directed. Of late years the workers' confidence in students as leaders has greatly increased. Individual members of the Labour Movement are showing steadily increasing respect for and interest in the Christian faith. A conference was held in the spring of 1922 at Sigtuna, between young working-men leaders and student leaders arranged by graduate members of our Movement."

In America both men and women students are using their vacations to learn fellowship with industry by working with their hands in factories, shops, restaurants, domestic service, laundries, etc. This year the Industrial Assembly as well as the Student Assembly met as part of the Biennial Convention of the Y.W.C.A. and there was a student-industrial session, where the students and industrial girls formed a new comradeship.

This new phase of life which has come home to British, American and Swedish students, through their contact with labour in their vacations, comes to the German students in the full tide of their daily life and necessity.

Germany. "Werkstudentum has at one stroke torn the majority of students away from the theoretical discussion of social problems and set them in the midst of the struggle for existence. The German student of to-day belongs to the necessitous classes of the population. He *speaks* less and less of social questions because he is actually at grips with them every single day. Social Study Circles amongst students are on the wane. Instead of this, they are in direct contact with workmen —working along with them and conferring with them about things.

"In the factory, with its men and machines, we get at essentials. Two of us are set together to accomplish a particular piece of work and so become colleagues. After two months together my co-worker suddenly said to me, 'Comrade Wilhelm.' Just as during the war men were brought together through the bearing of a common burden, so in the factory there is fellowship in work and a common suffering. You should see us breakfasting together, and then going home talking and laughing together. I have the same clothing as they, am as poor, and live the same strenuous life. Friendship has sprung up of itself because we are swimming together in the same stream of life. . . . New youth is flowing through my veins; a new humanity is springing up just as it used to before it was converted into an un-understandable, stiff mummy-like man, called 'der Gebildete.'"

A new feature in this year's reports on Social Study is the number of Movements, circles and auxiliaries which are making a special study of *Penal and Prison Reform.* Is this due to the fact that so large a proportion of this generation of students have found themselves behind prison bars? Prisoners of war, civilians in enemy concentration camps, suffragettes, conscientious objectors, revolutionaries, counter-revolutionaries and strikers, or in some lands merely Christian preachers or just Christians, all know prison from the inside, and are seeking in modern practical fashion to do God's will upon earth in the matter of "having mercy upon prisoners and captives." The Italian Movement is making a specialty of this form of social effort.

V. VIGOROUS EXTENSION OF WORK AMONGST SCHOOLBOYS AND GIRLS

A VIGOROUS and practically universal sign of what our French friends call " L'Esprit de Conquête " is the way in which all well established movements are determinedly extending the range of their influence up and down the scale of age : i.e., developing their work amongst senior schoolboys and schoolgirls, and forming Auxiliaries amongst graduates.

The year 1921-1922 has been a Boys' and Girls' Year. The October issue of the *Student World* dealt with *Work for Schoolboys and Schoolgirls*. October also saw the first international conference of leaders of Christian work amongst Schoolboys held in Bâle, Switzerland. Movements amongst schoolboys in Austria, Britain, Czechoslovakia, France, Germany, Holland, Sweden, Switzerland and the United States were represented. Not all these Movements were connected with the Student Movement of their country, but the gathering resulted in a strong motion to keep closely in touch with the Federation, and in the recognition of the immense value for the younger students of the international bond. " *Eos*," the Swiss schoolboy review, declares that "the French understand much better than the Swiss the significance of the World's Federation," and determines to follow French example.

Britain. The last of the old established movements to develop a Schools Department, is in process of doing so. The first year's work includes a small freshmen's conference à l'Hollandaise, Camps for Schoolboys, and the appointment of a special secretary.

Lands where for years work in the schools has been an integral part of the Movement, are affirming their faith in schools work. **Australia** appointed a special secretary to visit the larger part of their school field, and report on the value of that part of the Movement's work. Their commissioner's conclusions are so typical of those of other movements which have made similar investigations that we give them at some length.

(1) At all costs the work in Schools must be continued ; and that, for its own intrinsic value both to the boys and girls and to the schools and the country. Begun originally for the sake of raising up a generation of freshmen who would enter the University Christian Unions and strengthen the movement, this aim has become quite subsidiary to the winning of the main body of educated adolescence for Christ.

(2) The youngest students must be given a Federation consciousness. Wherever the Federation has been presented properly, the response

has been splendid and the right kind of Christian international spirit has been evoked.

(3) Special methods and policy must be thought out and adopted for schools, and half-baked University methods abandoned. A philosophy and psychology of *Schools Work* must be developed.

(4) The democratic control of the school movements is not only possible, but necessary to success, essential as is also judicious help from the staff.

Do we realise the outreach of this School work, and its possibilities in moulding the future of any nation in which it is developed with faithfulness and imagination ?

The United States. "Through clubs the Association is reaching 102,000 secondary school girls in the United States. There were held this year at least 150 camps for school-girls administered by local associations. Sectional week-end conferences are also held. The programme for these is planned for and carried out by girl leaders and is one way by which school-girl leadership is developed. Last year there were twenty-one such conferences with about 5,000 girls in attendance ; the theme at all of them was '*To break down barriers, to deepen our thinking, and to widen the reach of our life*' ; the sub-theme, '*Gift Bringers All*' was used to epitomise world fellowship ideals for younger girls."

The Dutch and French Movements carry off the palm for giving the senior schoolboys and girls a really intimate family life in the Student Christian Movement. In no movements is schools work more sui generis, and yet at the same time vitally entwined with the work amongst older students. Over 1,000 lycéens and lycéennes are members of the French Movement. They have caught the Federation spirit of world wide love ; and have raised the really remarkable sum of over 30,000 francs for starving Russian children. Both Dutch and French Movements edit school papers, *Kampnieuws*, Traco, *Notre Revue*, which if the aged read, they will be introduced to camp jokes and poems, contemporary school slang, hot discussions on ideals and problems, and a vigorous, thoughtful, if rough and tumble, young Christian life. We are sorry to report the untimely death of a gay young sister of theirs in the Antipodes, the Australasian *Torch*.

VI. THE RAPID DEVELOPMENT OF STUDENT MOVEMENT AUXILIARIES

A. Amongst Teachers

The emphasis the Movements are putting on the importance of the work in schools is the outcome of the growing consciousness in our movements, that they have a social and religious mission to fulfil in the community and the nation. This shows itself in manifold ways but in none more than in a conviction of the fundamental social importance of the school and the teacher, and the burden resting upon the Movements to help the teachers to full Christian life and service.

Poland. " A most useful effort is being made by the movement to get young men and women committed to the teaching profession in their land as being the biggest call for Christian service that can come to them at the present time. Salaries are such that many are tempted elsewhere ; a movement in this direction would be a piece of national service. The great body of towns and villages of what was Russia are still without anything like modern school equipment, and the Ministry reckons it can be provided by 1940 if all turn to and help."

China strikes the same note : " Amongst four hundred million people, only nine thousand women are in schools of high school grade and above. Less than three hundred women are in colleges ; several hundred more are abroad. Last year all the pupils in all the schools were reported to be about five and a half millions. The China Educational Commission recommends that '*Immediate steps should be taken to encourage young men and women to enter the teaching profession.*' This involves definite consideration of a Student Teachers' Volunteer Movement."

South Africa. " South Africa has long has a Teachers' Christian Association. There were present at the last Annual Conference of its Native and Coloured Branch, teachers and students from all parts of the country. One teacher that night had covered over one hundred miles on horseback from Keiskama Hoek, whilst many others in the Transkei had braved the severe wintry weather, sacrificing money and time for a cause that was destined to uplift the Bantu race. *The objects of the Society are to unite teachers in seeking a richer spiritual life, praying for each other and for their pupils, supporting the activities of Christian propaganda everywhere in all denominations, helping lonely and isolated teachers by correspondence, visitation and spiritual fellowship and encouraging their pupils to love and read God's Word.*"

B. Amongst Graduates

There is an urge in movement after movement to express its spirit in the community through its graduate members gathered in some form of fellowship, often called an Auxiliary. The German Movement was the pioneer and for many years stood alone with its *Altfreunde Verband, Altfreunde Conferences* and organ, *Unser Dienst.* Its Verband has 2,400 members, twice its undergraduate

membership, and maintains a remarkable hold on their loyal and loving service. Other movements in Britain and elsewhere followed haltingly, usually creating their Auxiliaries in the first instance to keep in touch with their old members as a source of spiritual and financial support. Suddenly within the last few years, Auxiliaries have appeared in **Australia, France, New Zealand, Norway, India and Holland :** there are germs of the same thing in **Canada** and **Switzerland** : while in **Russia** there are "Non-Student Branches" of the Student Christian Movement which include schoolboys and schoolgirls, teachers and other like minded friends, and appear to fulfil the same function. In all, these the features, strictly "auxiliary" to the Movement have been swamped in new prophetic and fraternal aspects. The new Auxiliary is an expression of ardent yearning for fellowship in worship and service ; in almost every case even when including others than graduates, it has adopted something very like the aim and basis of its parent movement and is seeking to realise it in the workaday world of politics, economics and citizenship. In this definiteness of aim and in the possession of certain methods already tested in undergraduate days, lies the power of these Auxiliaries. In Britain they have already absorbed several other fellowships, including the Teachers Christian Union.

Clearly these Auxiliaries fill a keenly felt demand which nothing else was meeting.

Britain. "Local activities vary considerably. They include study and service groups on Ireland, India, Industry, Penal Reform, Adolescence, Civics and Unity, Hospitality work for foreign students, Lectures on Education and Psychology, Week-end conferences on the Challenge of Christianity, and Open-air speaking. In Scotland members of the Auxiliary are finding scope for the most varied activities through Summer Schools and Conferences, Study Circles, Boys and Girls' Camps and campaigns which are arranged in close co-operation with the young people's work in the Scottish Churches.

"The Irish Christian Fellowship is the Auxiliary in Ireland. The Conference in January in Belfast, attended by 250 Fellowship members, students and others, was largely concerned with the international missionary situation, and also dealt with the most pressing Irish problems. There is found a most encouraging readiness amongst people of many different outlooks and walks of life to listen to the message of the Fellowship and to act upon it. It is scarcely possible to overestimate the value in Ireland at present of such a body as the Fellowship, which stands for a broader and more charitable outlook, for co-operation between persons of different parties and sections, and for the belief that any worthy reconstruction in Ireland must be based on the application of the principles of Christ to every phase of the national life."

Overseas Fellowships are a development of the auxiliary idea peculiar to Holland and Britain, and of much significance for nations with Overseas Dominions. Old members of the Dutch Movement, whose life-work lies in business, or in Government or missionary service in the Dutch Indies, are developing distinctive lines of work in their Old Members' Associations (V.I.O.), with its membership list of eighty-one. At the conference in June at Bandoeng, Java, lively discussion took place on how far the V.I.O. should concern themselves in the political questions of the new Java. The conference went on record as convinced :—

(1) That they as Christians in the Indies were in duty bound to get a clear insight into the nationalist and political aspirations of the indigenous population, and to try to arrive at a definite position in relation to them.

(2) That the indigenous community had a right to demand that it be taken seriously in its political aspirations, and to know what it may look for from Christians in the Dutch Indies in this respect.

VII. THE QUEST OF A CHRISTIAN WAY OF LIFE

"*No class in history has had placed on it so terrific a task as this young student group*" was the dictum of an educationist visiting China this year. Not the Chinese alone, but all students to-day, are "members of a society engaged in transvaluating *all* values," and are heavily conscious of their mission to tackle the problems their elders have so lamentably failed to solve.

In the warp and woof of the student world to-day, is to be seen a body of students, 260,000 strong, distributed in 2,600 universities, colleges and higher schools, who name on themselves the Name of Jesus Christ. They bear the same burden as the rest of their generation, but they profess to believe that the ills from which all alike are suffering can be cured by their Lord and the outworking of His teaching. The statistics of the Federation command attention, but what matters is its message. We have seen its members wrestling with finance, we have traced their struggle to reconcile an intense national spirit with a world mission, we have seen the outreach of their activities this year to schools, to labour, to the community as a whole ; but such a record of milestones passed is meaningless, unless we know *whither* the traveller's footsteps are tending.

A clear, and remarkably consistent idea of the real aim of the Student Christian Movements is given in the reports on Bible

Study, and the answers to the question : " What features of the Gospel does the experience of your Movement lead you to emphasise ? " With remarkable unanimity they declare that they are *seeking a Christian Way of Life.*

Their expression of their thought is in most cases untheological and unconventional, but the sum of it is always the same. Students will listen to a message just in so far as it is concerned with the questions they are up against. The Bible is for them a guide to every day life or it is nothing at all. To a quite curious extent the day of " intellectual difficulties " appears to be over for the time. A question was asked this year concerning the attitude of the Movements towards modern Bible criticism. It is usually answered, but, with one exception, the implication of the answer is that the issue is not a living one for the mass of students. The impression given is that they are simply not interested in criticism, so absorbed are they in questions of conduct. " Is there a way ? Can I find it ? Can I follow it ? "

It is in the Bible first and foremost that they seek this Way of Life

The most encouraging thing in Federation history is the way in which the study of the Bible keeps its dominant place, despite the crowding in of other demands on the Federation members. The Bible is studied more than ever both by Christian and non-Christian students. " Everywhere we find a healthy desire to work at the Bible itself rather than to master textbooks." France records that practically all their members are in some form of Bible Study.

Japan. " All Student Associations have at least two Bible Classes : about 1,300 are enrolled. The Bible itself is greatly sought after. Students think the Bible is the model of their daily life, and everything is to be done in the spirit of Christ as revealed in the Bible. Thousands of the volume are sold annually amongst non-Christian students. Their motives for investigating the Bible are mixed, but its moral and spiritual supremacy account largely for this prevailing interest."

Poland. " The main aim of our studies is to get clear as to what are the governing rules for conduct in our daily living. For these, the Parables have given most light."

South Africa. " I have observed that the native students are tremendously interested in the bearing of Gospel teaching on modern life. It appears also that though they listen attentively to doctrinal and dogmatic statement they get very little help from them."

The United States. " The general attitude of women students to the Bible is one of indifference and lethargy. Their interest in it is invariably traceable to the discovery that it bears upon their personal and social problems. Their attitude to modern Biblical scholarship is fairly intelligent and cordial. Students are seeking reality and are more concerned to find truth than to understand disputes attendant upon interpretation."

It is in Jesus Christ Himself they seek this Way of Life

Brushing aside all minor issues, they go with remarkable directness to the Master Himself. The Gospels are studied above all other parts of Scripture. The Movement is first and foremost *Christ*ian. There is a yearning after the knowledge of Jesus, a conviction even amongst non-Christians that hope lies in Him and in Him only.

Emphasis is laid in the reports on the power of Christian personality. " Students are won by contact with those to whom Jesus Christ is real." Individual and personal witness seems easier in the student world to-day than it has been : but this fact is only one manifestation of the quest for Christ Himself. " Specially strong is the need in our universities for the personal cure of souls. It is easy to-day after a public address to get into personal conversation with rows of students. Many seeking students have a keen discernment as to whether a man or woman has within them a living power to impart."

The United States. " In presenting the Christian way of life to students, their evident hunger for reality leads us to believe that the life of Jesus Christ in relation to their lives is fundamental. It is not Christianity, doctrine, principles, but Jesus Christ whom they seek."

Britain. " Larger audiences have been gathered in the colleges for such campaigns (i.e., evangelistic) than for any other purpose whatsoever. Men and women are anxious to hear about Jesus Christ and His meaning for them and the world, if the message be relevant to modern life and characterised by reality and honesty. What is wanted is a witness to truths that have been found to stand the test of life. We find that almost universally Christ is given a place of supremacy in the thought of students, but they understand little of what this means, and there is a widespread sense of disillusionment and apathy. *We have to show them that the present state of the world is an indication of the depth of our need of God and a challenge to dedication.*"

Japan. " Modern Japanese students are thinking much of religion, not only of Christianity, thinking seriously what religion will satisfy the hearts of modern young men. They are not interested primarily in the doctrines and traditions of religion. They wish to know the essence of religion which can satisfy their thirsting hearts. Traditional Christianity is not accepted, unless the churches can confront young men with the living ethical and practical ideals of Jesus Christ.

Two words occur again and again in the year's documents, whenever a Movement lays bare the sources of its inspiration—**Fellowship** and **Adventure.** Herbert Gray's *The Christian Adventure* has caught the attention of the student world and is read everywhere. Men and women are banding themselves together for spiritual crusade, for exploration and discovery, they would be bored with a religion that presents no more worlds to conquer. Perhaps one reason why the present generation of Christian students turns so eagerly to study the application of the teaching of our Lord to international relationships is just because in that region lies the dark continent of Christian theology and ethics ; there, we are all pioneers together. Pioneering and exploration beget comradeship, and the spirit of fellowship as well as the spirit of adventure, is very marked in the Student Christian Movement to-day. Canada expresses both clearly in describing the ethos of her new Movement :—

> " The movement is more of a fellowship than a programme. In it all there is a sense of comradeship, a sense of search and possession which is more vital than ever before. That is the Movement, a simple free fellowship of those determined to find out what God would have them do, and a like determination to do it, not singly but together ; a fellowship in thought and in prayer, an adventure with Jesus."

They seek a Way of Life that they may make it known

The supreme proof of faith in a message is desire to spread it and willingness to pay the cost ; the faith of the Student Christian Movements in Jesus Christ as Lord and Saviour is shown by their longing to make Him known. This year's reports show a growing desire amongst students to share their treasure with other men and women ; not for a long time have we seen in the Student Movements such a strong sense of vocation to preach. It goes side by side with much vagueness, much groping, but whatever our members do find, that they hold in trust not for themselves but for the world. The mere fact that nearly 800 volunteers sailed for the different mission fields this year indicates the insistence of the missionary call in student ears. In Britain students are throwing themselves into campaigns both in the colleges and in the cities.

Canada. The Canadian Movement defines its mission as preparation for interpretership : " The primary work of the movement is ' to know and follow Jesus Christ.' The majority of the Associations put emphasis on a close investigation of the life of Jesus and the activities

which grow out of that study : prayer groups, enlistment for service at home and abroad, and a preparing of themselves to become interpreters of Jesus in any profession in which they may find themselves. Above every other need in the world to-day is the need of interpreters of Jesus. There are plenty of people to teach the best methods of approach, to tell us all about the latest psychological discoveries. We need more who will let us into the content of Jesus' teaching and fearlessly release Him. This is the supreme task of a Student Christian Movement."

India. The Committee of the Indian Movement declares : " We all need to be far better Christians than we have been in the past, but, even as we are, *we have that for which the great masses of this country are yearning, namely, a personal Saviour.* Hence we desire to urge upon Christian Unions everywhere that both for the sake of their own members and for the sake of the Hindu students, who in many parts of the country are ready for much more intimate relations with Christian students than formerly, *we should make it our one great aim this year to hold up the person of Jesus Christ.*"

Japan. " Our motto for this year is *The Evangelisation of Young Men.* Several groups of students go from student centres in order to sow the seed of the Gospel among their fellows in rural districts."

" At Yamaguchi I found about seventeen Christian students working very earnestly. Recently they raised fifty yen by the utmost sacrifice to pay the expenses involved in getting Pastor Kagawa, the noted social worker and evangelist, from Kobe. For weeks before they had fasted part time so as to save money, and had held early morning prayer meetings."

Persecution does not crush this spirit. Some of our members preach Christ in dangers oft. The Russian Movement shows all its old eagerness to win men and women to know God in Christ Jesus. They are incurably missionary, and, in face of risks which would appal the stoutest-hearted, preach the word and are instant in season and out of season. Only in November, 1921, were two of our Russian leaders released after eight months in prison, where they had been sent for no other reason than that they had preached on the Coming of Christ. In prison, they taught the Bible, and won many by the witness of their look of peace and joy, though in daily expectation of death.

The Near East. " A conference with some 250 delegates was held in May at Paradise, Smyrna. Many of those who were present have been killed or driven into exile : nearly all are refugees, but there is strong evidence in letters that have come from students who were at that conference, that the faith of our fathers is living still in their hearts in spite of dungeon, fire and sword. Thirty-four students who escaped from Smyrna have been brought to America, among them some of our choicest Christian leaders. Almost without exception they pray that God may accept their lives for future service, for the winning of the Near East to Jesus Christ."

VIII. THE QUEST FOR THE POWER OF GOD

"It sounds as if you were setting out to save the world, with the help of God," is the criticism sometimes levelled at some of our movements, when they state their aims in terms of finding a Way of Life. The criticism is a fair one; our programmes sometimes read as if no "elbow-room were left to God." Our Western Movements often need the reminder given again and again by the Indian delegates at Peking that "after all, God and not man is winning the world." No movement is completely balanced in its aim or in its work, and in the Federation as elsewhere there will always be lack of understanding between the workers and the contemplatives, those who emphasise man's responsibility and those who dwell on God's grace.

But fashions of speech often make the gulf between ideals seem greater than it really is, and there is evidence enough in reports this year, that "seeking a Way of Life" is synonymous with "seeking to find the Will of God," and that their passionate desire to help and save society is for multitudes a straight path to the knowledge of their own weakness and sin and the longing for God's power. The harder a nation's circumstances, the more quickly it would seem, do her students get down the desperate needs of their own hearts, and it is Germany and Russia which give us the strongest statements of man's need of personal salvation. But even in less suffering lands, as China puts it "very often the question of personal need follows quickly on conviction of social need," or again in the words of Sweden "however much the ethical side is emphasised, it is the most deeply religious side which is ardently sought."

Germany. "In the present distress the great idealistic Jugendbewegung is tottering. Up till now Idealism has been for many a place of refuge. The disappointments we are experiencing, often bring about the crash of lofty self-determined human aims, many of which often have a strong religious tinge. Then awakes the quest after the Living Sovereign God: men listen to His voice and allow Him to pierce their conscience. That is why the Message of the Crucified, which reconciles the world with God and brings Peace, is the central point of Gospel preaching. It is very significant that at our Conferences the discussions on the burning questions of the day, political, social, medical and so forth, often lasting for three or four days, finally issue invariably in the simple personal question: How may I right myself with God? How can I be certain that Christ is there for me?

Finland. "We always begin by presenting Christianity as the most satisfying and supporting view of life. But we are conscious that ultimately only the Gospel of Sin and Grace is able to bring students to decision for Christ."

Norway. "It seems necessary to concentrate preaching round the essence of the Gospel. Ultimately, Christianity succeeds only in so far as it goes deep: we lay particular stress on the Gospel as power to be victorious over sin, and power to lead an ethical life. Wherefore preaching is preaching of *Christ*."

The Prayer Life of the Movements

The supreme test of whether a movement is man-centred or God-centred, is surely its attitude towards prayer. If man's work can save the world, if hard and incessant social service be the main thing, why pray, or seek the prayers of others? Judged by this last, there is much to show that the roots of the Federation go deep. Year by year, and this year is no exception, the **Universal Day of Prayer for Students** is celebrated more and more widely, it is regarded more and more as **The Day** in the Federation Calendar. Isolated movements like the Russian scan every letter and every paragraph of the News-sheet, examine every traveller, to see what the needs of other movements are that they may pray for them. Their chief cause for joy in renewed possibilities of correspondence is the fact that now once more they have fellowship in prayer with other movements and that these can pray for them with knowledge and understanding. The Movements crave the support of the prayers of the Church. More and more the Day of Prayer for Students is taking a place in the Church's Calendar, in the Eastern Churches as well as in the Western.

It is not only on the Day of Prayer that our Movements show consciousness, that their prayer life is the test of their vitality and reality. It is the every day test as well as the most searching. Russia and America are one on this point, though they express it in very different terms.

Russia. "During these years we began to feel as never before God's hand always strong for salvation. Our prayer meetings on the first Sunday in the month very closely joined together the members in the different branches: we were informed about all that had become known about the members and the branches, and all this together was brought to God. Prayer often simply solved various questions. We shall never forget the prayers which preceded our getting our house, nor the prayers for our dying teachers, or those thanksgiving prayers for their recovery. The aim of the Union is to teach students to pray because only this will enable them to overcome all difficulties in life. Is not the thirst to learn how to pray the deepening of the thirst for the Holy Ghost?"

The United States. "Most encouraging and discernible is the large number of inner circles and groups for prayer and personal work which

may be found at the heart of many Associations. One would misjudge entirely the real inner life of scores of our Associations if one did not pierce below the more obvious activities to search out these central groups of serious thought and vital power. The large memberships and programmes for the 'uninterested student' are often present, and no one who knows the conditions in American colleges and who has the mind of Christ for the sheep who have no shepherd would desire less of this. On the other hand, the sources of light and the fountains of power are not in statistics and activities, but in the quiet, unadvertised groups which meet regularly for prayer, spiritual fellowship and the encouraging of personal work. There is relatively more of this emphasis than for a number of years at least."

The Prayer life of the Federation is not only the test of its vitality, it is also the secret of its unity in diversity. Some of our Movements emphasise ideals of width, others ideals of depth, but if both have an intense prayer life, they will inevitably attain both depth and width. In the examples just cited, we have seen one Movement proving its width, by the intenseness of its longing to pray and be prayed for in every part of the world, another its depth, by its conviction that the strength and reality of its life depends ultimately on small groups united in intercession.

Shown in the breadth of its love reaching out to all the world, or in the glowing fire of faith on its hearth, prayer is the one vital essential in the life of the Federation which in the name of Our Father, dares to take as its year's motto

"UNDER HEAVEN ONE FAMILY."

A FEW FEDERATION FACTS

All statistical information must be received as approximate only. Certain national movements have failed to report to the Federation ; in the same way certain local associations have not reported to the national movements. Our numbers in every case therefore are under rather than over the true figures.

Movements affiliated to the Federation	19
Corresponding Movements	4
Lands without National Organisation	12
Total Membership in Federation Movements	260,184
Christian Associations in Universities, Colleges and Higher Schools	2,651
Student Conferences and Camps held	188
Attendance at Conferences and Camps	25,110
Camps and Conferences for Schoolboys and Schoolgirls	394
Attendance at Schools Camps and Conferences ..	12,516
Secretaries and Workers Employed, Nationally and Locally	520
Periodicals issued by Federation and National Movements	45
Student Volunteers Sailed 1921-1922	756
Student Volunteers Sailed since beginning of Student Volunteer Movement	12,488

It is impossible, even approximately, to give any idea of how many students are in different forms of study, Bible-study, or Social, Missionary or International Study.

European Student Relief

Lands participating	42
Lands receiving help	13
Money raised 1921-1922	Swiss Francs 2,800,000 (=£127,000, =$509,000)
Meals distributed	10,000,000
Students helped	100,000

PUBLICATIONS OF THE FEDERATION 1921-1922

During the year the Federation issued **sixty pieces of printed matter.**

The Student World, the Quarterly Review of the Federation. The four issues dealt respectively with :—

October 1921.	*Work for Schoolboys and Schoolgirls.*
January, 1922.	*China and the Federation.*
April, 1922.	*Bible Study.*
July, 1922.	*The Peking Conference.*

All these were re-printed in pamphlet form, under the same titles.

The Federation News Sheet. Ten issues, October, 1921-June, 1922, and the Peking Supplement to the News-sheet.

Fünf und Zwanzig Jahre Weltbund.
La Fédération Universelle des Associations Chrétiennes d'Etudiants.
} Being the French and German Editions of Dr. Mott's *Twenty-five Years' Survey of the Federation.*

The Constitution of the World's Student Christian Federation. English, French and German editions.

Short Statement on the History and Aims of the Federation. English, French and German editions.

Directory and Exchange List.

Directory and Exchange List Supplement.

Relief and World's Student Christian Federation. A leaflet.

Call to the Universal Day of Prayer for Students. Feb. 26, 1922.

Call to the Universal Day of Prayer for Students. Nov. 19, 1922. English, French and German Editions.

Christ and the Student World, the Review of the W.S.C.F., 1920-1921.

The European Student Relief Committee was responsible for the following publications :

Student Service Bulletin, the Occasional News-sheet of the E.S.R. Nos. VIII-XI.

European Student Relief Leaflet, Series, Nos. XIII-XXXIII.

The Report on European Student Relief, 1920-1921.

The Minutes of the Turnov Conference, April 8-16, 1922.

HEADLEY BROTHERS, 18, DEVONSHIRE STREET, E.C.2 ; AND ASHFORD, KENT.